



# XII GLOBAL SCIENCE

AND INNOVATIONS 2021: CENTRAL ASIA

**INTERNATIONAL SCIENTIFIC-  
PRACTICAL JOURNAL**



**Nur-Sultan, Kazakhstan**



**ОБЪЕДИНЕНИЕ ЮРИДИЧЕСКИХ ЛИЦ  
В ФОРМЕ АССОЦИАЦИИ  
«ОБЩЕНАЦИОНАЛЬНОЕ ДВИЖЕНИЕ «БОБЕК»  
КОНГРЕСС УЧЕНЫХ КАЗАХСТАНА**

ISSN 2664-2271



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**«ГЛОБАЛЬНАЯ НАУКА И ИННОВАЦИЯ 2021:  
ЦЕНТРАЛЬНАЯ АЗИЯ»**

№ 1(12). Февраль 2021  
СЕРИЯ «ФИЛОСОФСКИЕ НАУКИ»  
Журнал основан в 2018 г.

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AN ASSOCIATION «NATIONAL MOVEMENT «BOBEK»  
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ISSN 2664-2271



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**«GLOBAL SCIENCE AND INNOVATIONS 2021:  
CENTRAL ASIA»**

No. 1(12). February 2021  
**SERIES "PHILOSOPHICAL SCIENCES"**  
The journal was founded in 2018.

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## TRANSFORMATION AND DEVELOPMENT OF THE PHENOMENON OF FREEDOM IN ANCIENT PHILOSOPHY

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**Annotation:** *The article gives the formation and development of the idea of freedom in the ancient and medieval European philosophical tradition. On the basis of the analysis it becomes clear that the modern understanding of the idea of freedom, as well as the ideas of law, justice and civil society take their roots in the philosophy of Antiquity and Middle Ages. The subsequent movement of philosophical and political thought only develops in more detail both theoretical categories and "applied" aspects of this notion, on the basis of which modern democratic states are built.*

**Keywords:** *philosophy, the idea of freedom, antiquity, freedom of will, person, society, good, God, choice.*

According to historians of philosophy, originally neither the Greek word “*elevupeia*”, nor the Latin “*libertas*” had a specific philosophical meaning. In the thinking of the ancient Greeks and Romans, the notion of freedom was not expressed either thematically or terminologically [6, 1064].

The main interest of ancient Greek thinkers at that time was aimed at understanding such concepts as necessity, fate or chance. For example, in the works of Hesiod or Anaximander, we can find fragments that speak about fate as the domination of divine power in human life. And this, in turn, has already given us grounds to interpret these reflections as reflections on the possible freedom or failure of human actions and deeds.

The concept of "being free" arises much earlier than the notion of freedom itself. To be free, as far back as Homer was concerned, meant to live on one's own land and not be under anyone's domination - as opposed to prisoners of war, who were considered slaves.

After Homer, the concept of "being free" has already firmly rooted in the word usage of the Greek polis. It means that the policy itself represents a free land, and a free person is one who lives on the land of the policy. In the Greek policy the mind should dominate, and violence is limited to system of the right.

Besides, the change of accents in the understanding of human freedom manifested itself also in the fact that the opposite concept in relation to the concept of "free man" is not the concept of "slave" but the concept of "non-Greek" or "barbarian". At the same time, the concept of freedom is grounded in the idea of God and does not mean a state of anarchy, where everyone is free to act at his or her own discretion, but the equality of all citizens of the policy before the law.

Along with this notion of freedom, which is directly related to the policy as the guarantor of human freedom, in ancient Greek philosophy one can find the notion of free will as a designation of individual freedom of a person. In Homer's case, the free man is the one who is not subject to any external coercion and acts according to the wishes of his own nature.

The use of the concept of "freedom" in the philosophical sense is first encountered with Sophies, when the law (Nomos) is radically opposed to nature (Physis). The sophists seem to "separate" the concept of freedom from the polis and polis democracy and oppose it to the polis. Thus, freedom begins to be understood as the "inner freedom" of an individual. From now on, the state of freedom can be achieved even regardless of law or politics.

Thus, freedom begins to be understood as achieving harmony between the logo and nature [3, 435]. It is the Stoics who have the tendency to view freedom as an "internal" concept



of the human being (especially the Epicure). It was an attempt to take the notion of freedom out of the sphere of political usage and consider it as a dichotomy of "inner- outer" freedom, which was later continued in the European philosophical tradition. This dichotomy, but already in a more acute form, was formulated later and was taken in the Middle Ages of philosophy.

"Nature" in the sophists' sense is something that unfolds itself without any external coercion. What nature creates in its freedom is necessary, unlike the laws were created by man. And although a person strives in his life to achieve pleasure, not every pleasure should be sought. Democritus believed that it is worth of justifying to strive only for the morally beautiful.

According to Xenophon, an abbreviated understanding of freedom is "doing the best". This understanding of freedom already contains knowledge of what is "the best" and how a person's moral choices are made. This is where, for the first time in philosophy, choice is understood in the sense of moral choice.

To know "better" requires a special ability - the "art of measuring the soul". It can be argued that Socrates developed, so to speak, "educational" point of view - everyone is equally looking for the good, but not everyone knows what it is. Mind should release a person from lower motives and desires, and thus lead him to good.

The Cynics took Socrates' teachings exclusively from the moment of autarchy and developed them towards a radical rejection of all human needs. This was especially evident in Diogenes Sinopsky, who spoke about the development of "inner freedom" of Nidivide by increasing radical independence from both external (violence) and internal (desire, passion) manifestations of coercion. In general, we can say that ancient Greek ideas of freedom were closely linked to the idea of fate, destiny or fortune.

Plato's concept of freedom is defined almost exclusively within the framework of polysynthesis of freedom as existence of good. Good is a perfect concept, and it also makes being perfect.

The concept of autarky (independence) used in the language of the policy is also the basic definition of freedom: free is the person whose actions are aimed at achieving the good, because the good in his autarky and carries with its freedom.

A person's soul can be ordered through self-control and reflection, just as a policy can be ordered through national assembly and unity. Freedom, therefore, is not the independence of an individual from society, but the firm possession of himself and the pursuit of good. In Plato's later dialogues the highest form of freedom is freedom as friendship - and it is realized in the society, in the "perfect" society of the polis. As well as love to oneself, which is developed by every citizen, friendship is a perfect reflection of the autarky of the good as kicking itself [6, 1068].

Socrates and Plato have formed a new approach to the categories of freedom and responsibility: their imputation is more firmly "correlated" with the arbitrariness of individual decision and action, morality is a major moral achievement or good, and freedom is already interpreted as the ability to do good [2, 504].

Plato's responsibility has not been a completely moral category yet; however, it is no longer considered in the relationship between man and nature and space alone.

Men as an intelligent creature of the nature, unlike animals, is capable of responsibility because he has the knowledge of morality and duty. Virtuality of action is identified with the intelligence of the individual.

In order to justify the deity, Plato develops his theodicy, according to which every soul chooses its own path and destiny, but at the same time is responsible for its own choice ("It is the culpability of the elector; God is innocent"). It should be noted, however, that Plato was far from ascribe individual to his autonomy.

According to Plato, human freedom is revealed in his ascetic state, in his striving for knowledge and good.



In historical perspective it can be noted that the influence of Plato's ideas was not enough to make more acceptable only by using the notion of fatalism to the perception of such a "brave" for the time thoughts as freedom of human actions or freedom of human will.

This is not surprising, because Plato does not manage to solve the "paradox of responsibility", he could not explain how it is possible to choose "own character", without, on the one hand, not to be determined through some "protoharak" and, on the other hand, in his choice not to follow randomness or arbitrariness [5, 15].

Aristotle opposes Plato's concept of freedom as an autarchy of the good. Aristotle speaks of man as an active being, who differs from all other creatures by his ability to choose freely. Choice is not only pure knowledge, but also an aspiration, a volitional act.

After all, for Aristotle, as well as for Platon, the perfect knowledge of the good must guide our actions and aspirations for virtues, and freedom must ultimately be understood as perfect autarky. Autarky manifests itself in the order of the policy, based on the principles of reason, so that the freest person is most bound by knowledge of the order of the policy.

However, it should be noted that Aristotle still managed to go beyond the Greek polis thinking. For Aristotle, the highest autarky of the sages was the possession of happiness, i.e., the ability to live in accordance with the wishes of their own will (and the sages all agree with Logos).

We can say that Aristotle, like the Stoics, defined freedom, which had its precondition of responsibility, only as freedom of human actions or freedom of spontaneity. Human action is free in the sense that it proceeds from "own action" or is "sua sponte", as the scholastic said [5, 16].

Aristotle speaks of freedom as arbitrariness, and in "Nikomakh's Ethics" he discusses the connection between freedom and the notion of virtue. Involuntary are those our actions, which are committed under the influence of servitude - either under the influence of natural forces or under the influence of someone else's power, as well as in ignorance (when a person has no idea about the possible consequences of his actions). However, even actions considered arbitrary are not always carried out of their own free will (consciously).

Aristotle classifies an individual's arbitrary actions as follows: they are intentional or deliberate actions, committed by a person deliberately. The choice is made by the person himself and depends on the means to achieve the goal and the ways to turn these means into reality.

Aristotle's philosophy is also associated with an important moment in thinking about human freedom of will. He understood "volitional" as the self-determination of the mind, which allows us to talk about the "spontaneity" of arbitrariness and to derive the notion of the independence of the decisions of the mind from the notion of the decision itself. Aristotle interprets "Voluntary" as something that depends directly on the will of the individual.

One of Aristotle's important ideas was that he spoke of the mind as the source of specific causality, different from nature or chance. Arbitrariness is the cause of what is in the action being performed, and imputation refers only to reasonable actions. As Stolyarov notes, the concept of "guilt" gets Aristotle a subjective-personal meaning. Aristotle introduces such concepts as "will", "choice" (or "solution"), "arbitrary", "goal", etc.

All these categories were "accepted by the Stolyarov, and through her passed to the Roman authors and to the patriot" [2, 504].

After the collapse of the Greek polis, the concept of freedom begins to correlate more and more with the inner freedom of the individual.

Thus, it is possible to notice that the modern understanding of the idea of freedom, as well as the ideas of law, justice and civil society take their roots in the philosophy of Antiquity. The subsequent development of philosophical and political thought only develops in more detail the categories of the idea of freedom, as well as "applied" aspects of this concept, on the basis of which modern democratic states are built.



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**UDC 101/715/(410.1**

**SOCIAL AND POLITICAL VIEWS OF THE UZBEK JADIDS, THEIR ROLE IN THE  
FORMATION OF THE IDEA OF NATIONAL INDEPENDENCE**

**K.B. Shadmanov, Sh.Shodiev**

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***Abstract.** In the article, the author reflects on the Jadids of the early XX century, the role and place of the Jadid movement in the history of socio-philosophical thinking in Turkestan as a huge socio-political force and leading ideology of its time. The authors claim that the main reason for the emergence of Jadidism as an educational, socio-political movement is the phenomenon of the internal situation in Turkestan and identifies the socio-political factors that influenced the formation of the social idea of the Jadid movement, the worldview of this political movement.*

***Keywords:** jadid, thinking, historical time, strategy, formation, language, religion.*

Sustainable development at the present stage of development of the national self-awareness of society and the entire population of the state, in general, awareness of its place and role in today's atmosphere of globalization of contacts of the world community, requires a particularly careful attitude to the heritage of the past, especially to the spiritual wealth of such a region as Central Asia and Uzbekistan as its fundamental basis. Here lies the prospects for the humanistic factors of education and upbringing of the younger generation, which require a particularly delicate consideration and resolution. One of the most important conditions for the formation of a harmoniously developed young generation, as well as a stable social and spiritual environment, is a comprehensive study and promotion of the scientific and spiritual heritage of enlighteners, poets and scientists of the past. Therefore, "we must pay special attention to the invaluable



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Научное издание

**МАТЕРИАЛЫ**  
Международного научно-методического  
журнала  
**«GLOBAL SCIENCE AND INNOVATIONS 2021:  
CENTRAL ASIA»**

Сборник научных статей  
Ответственный редактор – Е. Абиев  
Технический редактор – Е. Есім

Подписано в печать 08.02.2021  
Формат 190x270. Бумага офсетная. Печать СР  
Усл. печ. л. 25 п.л. Тираж 10 экз.